

**HIS  
MAJESTIES  
ANSWER,**

To a Printed Book,  
INTITULED,

**A  
REMONSTRANCE  
OR THE**

**Declaration of the Lords  
and Commons now assembled in  
PARLIAMENT,**

26. May 1642.

In answer to a Declaration under His  
Majesties Name, concerning the  
businesse of HULL.

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Printed at York: And Re-printed at London for  
William Ley, 1642.

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His Majesties Answer to a printed Book, intituled, *A Remonstrance, or the Declaration of the Lords and Commons now assembled in Parliament, the 26. of May, 1642. In Answer to a Declaration under His Majesties Name, concerning the businesse of Hull.*

**T**Hough whosoever looks over the late Remonstrance, intituled, *A Declaration of the Lords and Commons, of the 26. of May*, will not think We have much reason to be pleased with it; yet We cannot but commend the plain dealing and ingenuity of the Framers and Contrivers of that Declaration (which hath been wrought in a hotter and quicker Forgeth then any of the rest) who would no longer suffer Us to be affronted, by being told, *They would make Vs a great and glorious King*, whilst they used all possible skill to reduce Us to extreame Want and Indigency; and that *They would make Vs to be loved at home and feared abroad*, whilst they endeavoured by all possible wayes, to render Us odious to Our good Subjects, and contemptible to all foreign Princes; but, like Round-dealing men, tell Us in plain English, That they have done Us no wrong, because We are not capable of receiving any; and That they have taken nothing from Us, because Wee had never any thing of Our owne to lose: If this Doctrine be true, and that indeed We ought to be of no other consideration, then they have informed Our people in that Declaration; that Gentleman is much more excusable, that said publicly (unreproved) *That the happinesse of this Kingdome doth not depend on Vs, or upon any of the Royall Branches of that Root*; And the other, who said, *We were not worthy to be King of England*: Language very monstrous to be allowed by either House of Parliament, and of which, by the help of God and the Law, We must have some Examination. But We doubt not, all Our good Subjects do now plainly discern, through the Mask and Visard of their hipocrisie, what their Designe is, and will no more look upon the Framers and Contrivers of that Declaration, as upon both Houses of Parliament (whose freedom and just Priviledges Wee will alwaies maintain, and in whose behalf We are as much slandered as for Our Self) but as a Faction of Malignant, Schismaticall, and Ambitious Persons, whose designe is, and alwaies hath been, to alter the whole frame of Government both of Church and State, and to subject both King and People to their own Lawlesse, Arbitrary power and Government; of whose Persons, and of whose Designe, We shall, within a very short time, give Our good Subjects, and the world a full, and (We hope) a satisfactory Narration.

The Contrivers and Penners of that Declaration (of whom We would be only understood to speak, when Wee mention any of their undutifull acts against Us) tell you, *That the great Affaires of this Kingdom, and the miserable and bleeding condition of the Kingdom of Ireland, will afford them little leisure, to spend their time in Declarations, Answers and Replies*; Indeed, the miserable and deplorable condition of both Kingdoms would require somewhat else at their hands: But Wee would gladly know, how they have spent their time since their Recesse

(now)



know almost eight moneths) but in Declarations Remonstrances and Invectives against Vs and Our Government, or in preparing matter for them: Have We invired them to any such expence of time, by beginning Arguments of that nature? Their leisure, or their Inclination is not as they pretend: And what is their Printing and Publishing their Petitions to Vs, their Declarations and Remonstrances of Us, their odious Votes, and Resolutions, sometimes of one, sometimes of both Houses, against Us (never in this manner communicated before this Parliament) but an Appeale to the People? And, in Gods Name, let them judge of the Persons they have trusted,

Their first Quarrell is (as it is alwayes, to let them into their franck Expressions of Vs and Our Actions) against the *Malignant Party*, whom they are pleased stil to call, and never to prove, to be Our evill Counsellors; but indeed, nothing is more evident by their whole Proceedings, then that by the *Malignant Party*, they intend all the Members of both Houses, who agree not with them in their Opinion (hence have come their distinction of good and bad Lords, of Persons ill affected of the House of Commons, who have bin proscribed, and their Names Listed and read in Tumults) and all the Persons of the Kingdome, who approve not of their actions: So that if, in truth, they would be ingenuous, and name the Persons they intend, who would be the Men (upon whom that Imputation of Malignity would be cast) but they, who have stood stoutly and immutably for the Religion, the Liberties, the Lawes, for all publike Interests (so long as there was any to be stood for) they, who have alwayes beene, and are as zealous Professors, and (some of them) as able and earnest Defendors of the Protestant Doctrine against the Church of Rome, as any are; who have often and earnestly besought Vs to consent, that no Indifferent and Vnnecessary Ceremony might be pressed upon weake and tender Consciences, and that Wee would agree to a Bill for that purpose; they, to whose Wisdome, Courage, and Councell, the Kingdome oweth as much, as it can to subjects; and upon whose unblemished Lives, Envy it selfe can lay no Imputation, nor endeavoured to lay any, untill their Vertues brought them to Our Knowledge and Favour: Let the Contrivers of this Declaration be faithfull to themselves, and consider all those Persons of both Houses, whom they, in their Consciences, know to dissent from them in the Matter and Language of that Declaration, and in all those unadvisfull actions, of which we complain: and will they not be found in Honour, Fortune, Wisdome, Reputation, and Weight (if not in number) much Superiour to them? So much for the Evill Counsellors: Now, what is the Evill Councell it selfe? Our coming from London, (where We, and many, whose affections to Vs are very eminent, were in danger every day to be torne in peices) to York, where We, and all such who will put themselves under Our Protection, may live (Wee thanke God, and the loyalty and affection of this good people) very securely: Our not submitting Our Selfe absolutely (and renouncing Our owne Understanding) to the Votes and Resolutions of the Contrivers of that Declaration, when they tell Vs, They are above Vs, and may (by our owne Authority) doe with Vs

what they please; and Our not being contented, that all Our good subjects Lives and Fortunes shall be disposed of by their Votes, but by the knowne Law of the land: This is the evill Councell given and taken: And will not all Men beleieve there needs much power and skil (of the *Malignant Party*) to infuse this Councell into Vs? And now apply the Argument, the Contrivers of that Declaration makes for themselves: Is it probable, or possible, that such men whom We have mentioned (who must have so great a share in the misery) should take such pains in the procuring thereof, and spend so much time, and run so many hazards, to make themselves Slaves, and to ruine the Freedome of this Nation? We say, with a clear and upright Conscience to God Almighty, Whosoever harbours the least thought in his breast of ruining or violating the publike Liberty or Religion of this Kingdome, or the just Freedome and Priviledge of Parliament, let him be accursed; and hee shall be no Councillour of Ours that will not say, Amen. For the contrivers of that declaration, We have not said any thing which might imply any inclination in them to be Slaves; that which Wee have charged them, is with invading the publike Liberty, and Our Presumption may be very strong and vehement, that (though they have no mind to bee Slaves) they are not unwilling to bee Tyrants: (What is Tyrannie, but to admit no Rule to governe by, but their owne wils?) And We know the misery of *Athens* was at the highest, when it suffered under the thirty Tyrants.

If that Declaration had told Vs (as indeed it might, and as in Justice it ought to have done) that the Presidents of any of our Ancestors did fall short and much below what hath beene done by Vs this Parliament, in point of Grace and Favour to Our People, Wee should no otherwise have wondred at it, then at such a truth, in such a place: But when (to justify their having done more then ever their Predecessors did) it tels Our good Subjects (as most injuriously most insolently it doth) *That the highest and most unwarrantable Presidents of any of Our Predecessors doe fall short, and much below what hath beene done to them this Parliament by Vs*, Wee must confesse Our selfe amazed, and not able to understand them: And We must tel those ungratefull Men (who dare tell their King, That they may, without want of Modesty and Duty, depose him) That the condition of Our Subjects, when (by whatsoever Accidents and Conjunctions of time) it was at worst, under Our power, unto which (by no default of Ours) they shall be ever againe reduced, was, by many degrees, more pleasant and happy, then that to which their furious pretence of Reformation hath brought them: Neither are we afraid of the highest Presidents of other Parliaments, which these men boldly (Our good subjects will call it worse) tell Vs, They might without want of Modesty and Duty, make their Patterns: If We had no other security against those Presidents, but their Modesty and Duty, Wee were in a miserable condition, as all persons will bee who depend upon them.

That Declaration will not allow Our Inference; That by avowing the Act of *Sir John Holt*, they doe destroy the Title and Interest of all Our Subjects to their Lands and Goods; but confesseth, if they were found guilty of that charge,



it were indeed a very great crime. And doe they not in this Declaration, admit themselves guilty of this very Crime? Doe they not say, *Who doubts but that a Parliament may dispose of any thing, wherein VVee, or Our Subjects have a Right in such a way as that the Kingdome may not be in danger thereby?* Doe they not then call themselves This Parliament, and challenge this Power without Our consent? Doe they not extend this Power to all Cases, where the necessity, or the common good of the Kingdome is concerned? and doe they not arrogate unto themselves alone the judgement of this Danger, this Necessity, this Common Good of the Kingdome? What is, if this be not to unsettle the Security of all mens Estates, and to expose them to an arbitrary Power of their owne? If a Faction shall at any time, by Cunning, or Force, or absence, or accident, prevaile over a major part of both Houses, and pretend that they are Evil Councillors, a Malignant Party about the King, by whom the Liberty and Religion of the Kingdome are both in danger; This they may doe: they have done it. Then they may take away (be it from the King or People) whatsoever they, in their judgements, shall thinke fit: This is lawfull, they have declared it so. Let the world judge, whether We charge them unjustly, and whether they are not guilty of the Crime, which themselves confesse (being proved) is a great one, and how safely We might commit the Power, these people desire into their hands, who, in all probability, would be no sooner possessed of it, then they would revive that Tragedie which Master *Hooker* relates of the Anabaptists in *Germany*; who talking of nothing but Faith, and of the true Feare of God, and that Riches and Honour were vanity; at first, upon the great Opinion of their Humility, Zeal, and Devotion, procured much Reverence and Estimation with the people. After, finding how many persons they had ensnared with their Hypocrisie, they began to propose to themselves, to reforme both the Ecclesiasticall and Civill Government of the State; Then, because, possibly, they might meet with some Opposition, they secretly entred into a League of Association; and shortly after (finding the power they had gotten with the credulous People) enriched themselves with all kind of spoyle and pillage, and justified it upon our Saviours promise, *The meeke shall inherite the earth*; and declared their Title was the same which the righteous *Israelites* had unto the goods of the wicked *Egyptians*: This Story is worth the reading at large, and needs no application.

But Wee must by no means say, That We have the same Title to Our Towne of *Hull*, and the Ammunition there, as any of Our Subjects have to their Lands or Money. That's A Principle that puts up the Foundation of the Liberty and Property of every Subject: Why, pray? Because the Kings Property in his Townes and in his Goods, bought with the publike Money (as they conceive Our Magazine at *Hull* was) is inconsistent with the Subjects Property in their Lands, Goods, and Liberties. Doe these men think, That as they assume a power of Declaring Law (and whatsoever contradicts that Declaration, breaks their Priviledges) so that they have a power of declaring Sense and Reason, and imposing Logick and Syllogismes on the Schooles, as well as Law upon the People? Doth not all mankind know, That

severall men may have severall Rights and Interests in the selfe same House and Land, and yet neither destroy the other? Is not the Interest of the Lord Paramount consistent with that of the *Meism* Lord, and his with that of the Tenant, and yet their Properties and Interests not at all confounded? And why may not Wee then have a full Lawfull Interest and Property in Our Town of *Hull*, and yet Our Subjects have a Property in their Houses too? But We cannot sell or give away at Our pleasure Our Towns and Forts, as a private man may do his Lands or Goods: What then? May men have no authority to Let or Set their Leases, or sell their Land; have they therefore no Title to them, or Interest in them? May they be taken from them, because they cannot sell them? The purpose of Our Journey to *Hull*, was neither to sell it, or give it away.

But for the Magazine, the Magazine there, that We bought with our own Money; We might surely have sold that, lent, or given it away. No; *We bought it with the publike Money*; and the profit is, *They conceive it so*; and upon this conceit have Voted, That it shall be taken from Vs: Excellent Justice! Suppose We had kept this Money by Vs, and not bought Arms with it, would they have taken it from Vs upon that conceit? Nay, may they not wheresoever this Money is (for through how many hands soever it hath passed, it is the publike Money still, if it ever were) seize it and take it from the Owners? But the Towns, Forts, Magazine, and Kingdom is intrusted to Vs, and We are a Person trusted; We are so, God and the Law hath trusted Vs; and We have taken an Oath to discharge that trust for the good and safety of Our people: What Oaths they have taken, We know not, unlesse those which, in this violence, they have manifestly, maliciously violated. May any thing bee taken from a man, because he is trusted with it? Nay, may the person himself take away the thing he trusts, when he will, and in what manner he will? The Law hath been otherwise, and We beleeve will be so held, notwithstanding their Declarations.

But, *This trust ought to be managed by their advice, and the Kingdom hath trusted them for that purpose*: Impossible! That the same trust should be irrevocably committed to Vs and our Heirs for ever, and the same trust, and a power above that trust (for such is the power they pretend) be committed to others: Did not the people that sent them, look upon them as a Body but Temporary, and dissoluble at Our Pleasure: And can it be beleeved, that they intended them for Our Guardians and Comptrollers in the managing of that Trust, which God and the Law hath granted to Vs and Our Posterity for ever? What the extent of their Commission and Trust is, nothing can better teach them, then the Writ whereby they are met. We called them (and without that call they could not have come together) to be Our Counsellors, not Commanders; (for however they frequently confound them, the Offices are severall) and Counsellors, not in all things, but in some things; *De quibusdam rebus, &c.* And they will easily find amongst their Presidents, that Queen *Elizabeth*, (upon whose Time all Good Men look with Reverence) committed one *Mentworth*, a Member of the House of Commons, to the Tower (sitting the House) but for proposing, That they might advise the Queen,



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Queen, in a matter she thought they had nothing to do to meddle in: But ~~We are~~ *trusted*: and are We the onely Person *trusted*? And may they do what their own inclination and fury leads them to? Were not they *trusted* by Vs, when We first sent for them; and were they not *trusted* by Vs, when We passed them Our promise, That We would not dissolve them? Can it be presumed (and presumptions go far with them) that We *trusted* them with a Power to destroy Vs, and to dissolve Our Government and Authority? If the people might be allowed to make an equitable construction of the Laws and Statutes (a Doctrine avowed by them) would not all Our good Subjects swear, We never intended by that Act of continuance, that they should do what they have since done? Were they not *trusted* by those that have sent them? And were they *trusted* to alter the Government of Church and State, and to make themselves perpetuall Dictators over the King and People? Did they intend that the Law it self should be subject to their Votes, and that whatsoever they say or do, should be lawfull, because they declare it so? The Oaths which they have taken, who sent them, and without taking which, themselves are not capable of their place in Parliament, makes the one incapable of giving, and the other of receiving such a trust; unless they can persuade Our good Subjects, That We are the onely supreme Head and Governour in all causes, and over all persons, within Our Dominions; and yet that they have a power over Vs to constrain Vs to manage Our Trust, and govern Our Power, according to their discretion.

The Contrivers of that Declaration tell Vs, that they will never allow Vs (an humble and unskillfull Expression) to be Iudge of the Law; that belongs onely to them; they may, and must judge and declare. We all know what Power the Pope, under the Pretence of Interpreting Scriptures, and declaring Articles of Faith (though he decline the making the one or the other) hath usurped over mens consciences; and that under colour of having Power of Ordering all things for the good of mens Souls, he Entiles himself to all the Kingdoms in the World. We Will not accuse the Framers of this Declaration (how bold soever they are with Vs) that they incline to Popery; of which another Maxime is, That We must submit Our Reason and Understanding (and the Scripture it self) to that Declaring Power of his: Neither will We tell them (though they have told Vs so) that they use the very language of the Rebels of *Ireland*: and yet they say those Rebels Declare, That whatsoever they do, is for the Good of the King and Kingdom: But Our good Subjects will easily put the Case to themselves, Whether, if the Papists in *Ireland* in truth were, or by Art or Accident had made themselves the Major Part of both Houses of Parliament there, and had pretended the Trust (in that Declaration) from the Kingdom of *Ireland*, thereupon had Voted their Religion and Liberty to be in danger of extirpation from a Malignant Party of Protestants and Puritanes; and therefore, that they should put themselves into a Posture of defence; That the Forts and *Militia* of that Kingdom were to be put into the hands of such persons as they could confide in; That We were indeed trusted with the Towns, Forts, Magazines, Treasures, Offices, and People of the King-

Kingdom, for the Good, and Safety, and best Advantage thereof: But as this trust is for the use of the Kingdom, so it ought to be managed by the Advice of both Houses of Parliament, whom the Kingdom had trusted for that purpose, it being their duty to see it discharged, according to the Condition and true Intent thereof, and by all possible means to prevent the contrary: We say, Let all Our good Subjects consider, If that Rebellion had been plotted with this Formality, and those Circumstances, declared to be legal (at least, according to the equitable sense of the Law) and to be for the publike good, and justifiable by necessity (of which they were the onely Judges) Whether, though they might have thought their Designe the more cunning, they would beleieve it the more justifiable? Nay, let the Framers of this Declaration ask themselves, If the Evil Counsellors, the Malignant Party, the Persons Il-affected, the Popish Lords, and their Adherents, should prove now, or hereafter to be a Major part of both Houses (for it hath been declared a great part of both Houses have been such, and so might have been the greater; nay, that the greater part of the House of Peers was such (and We have not heard of any of their conversions) and thereupon it hath been earnestly pressed, That the Minor part of the Lords might joyn with the Major part of the House of Commons) were Wee bound to consent to all such Alterations as these men should propose to Vs, and resolve to bee for the publike good; and must the Liberty, Property, and Security of all Our Subjects, depend on what such Votes should declare to bee Law? Was the Order of the *Militia* unfit and unlawfull, whiles the Major part of the Lords refused to joyn in it (as they did two, if not three severall times, and it was never heard, before this Parliament, that they should bee so, and so often pressed after a dissent declared) and did it grow immediatly necessary for the publike safety, and lawfull by the Law of the Land, as soon as so many of the dissenting Peeres were driven away (after their names had been required at the Bar, contrary to the Freedom and Foundation of Parliaments) that the other Opinion prevailed? Doth the Life and Liberty of the Subject depend upon such Accidents of dayes and houres, that it is impossible for him to know his right in either? God forbid.

But now to justifie their Invasion of Our ancient, unquestioned, undoubted Right, settled and established on Us and Our Posterity, by God himself, confirmed and strengthened by all possible Titles of Compact, Laws, Oaths, perpetuall and uncontradicted Custom by Our people: What have they alleaged, to *Declare to the Kingdom (as they say) the Obligation that lyeth upon the Kings of this Realm to passe all such Bills as are offered unto them by both Houses of Parliament?* (a thing never heard of till this day) An Oath (Authority enough for them to break all theirs) that is, or ought to be taken by the Kings of this Realm, which is, as well to remedy, by Law, such inconveniencs the Kingdom may suffer, as to keep and protect the Laws already in being; And the form of this Oath (they say) appears upon a Record there cited, and by a Clause in the Preamble of a Statute made in the five and twentieth year of *Edward the third*.

We



We are not enough acquainted with records, we to know whether that be fully and ingeniously cited, and when, and how, and why the severall clauses have been inserted, or taken out of the oathes formerly administred to the Kings of this Realme, yet we cannot possibly imagine, the assertion that Declaration makes; can be deduced from the words, or the matter of that oath; for unlesse they have a power of declaring Lattin, as We as Law, sure *Eligerit* signifieth, *bath chosen* (as well as *Chuse*) and that it signifieth to here (besides the authority of perpetuall practice of all succeeding ages (a better interpreter then their Votes) is evident by the reference it hath to customes; *Consuetudines quas vulgus elegerit*, and could that be a Custome, which the people should chuse after this Oath taken, and should a King be sworne to defend such Customes? Besides, can it be imagined that he should bee bound by oath to passe such Laws (and such a Law is the Bill they brought to Vs of the *Militia*) as should put the power, wherewith he is trusted, out of himselfe in the hands of other men, and so deuest and disable him of all possible power to performe the great businesse of the oath, which is, To protect them? If we give away all Our power, or if it be taken from Vs, we cannot protect any man: And what discharge would it be for us, either before God or Man, (when our good Subjects, whom God and the Law hath committed to our charge, shall be worried and spoyled) to say, That we trusted othersto protect them, that is, to doe that duty for Vs, which is essentially and inseparably our owne. But that all Our good Subjects may see, how faithfully these men (who assume this trust from them) desire to discharge their trust, We shall be contented to publish, for their satisfaction (a matter notorious enough, but which we our Selfe never thought to have been but to publish, and of which the Framers of that Declaration might as well have made use, as of a Latine record they knew many of our good Subjects could not, and many of themselves doe not understand) the Oath it selfe we tooke at our Coronation, warranted and injoynd to it by Custome and directions of our Predecessors; and the Ceremony of their and our taking it, they may finde it in the Records of the Exchequer: This it is.

*The Sermon being done, the Archbishop goeth to the King, and asks his willingness to take the Oath usually taken by his Predecessors.*

*The King sheweth himselfe willing, ariseth, and goeth to the Altar; The Archbishop administred these Questions, and the King answers them severally.*

Episcopus.

Sir, Will you grant and keep, and by your Oath confirme to the people of England, the Lawes and Customes to them granted by the Kings of England, your Lawfull and Religious Predecessors; and namely the Lawes, Customes, and Franchises granted to the Clergie, by the glorious King, Saint Edward your Predecessor, according to the Lawes of God, the true Profession of the Gospel established in this Kingdome, and agreeable to the Prerogative of the Kings thereof, and the ancient Customes of this Realme?

R E X.

I grant and promise to keep them.

Episcopus.

Sir, Will you keep Peace and godly Agreement entirely (according to your power) both to God, the holy Church, the Clergie, and the People?

R E X.

I will keep it.

Episcopus.

Sir, Will you ( to your power ) cause Law, Justice, and Discretion in Mercy and Truth to be executed in all your Judgements ?

R E X:

I will.

Episcopus.

Will you grant, to hold and keep the Lawes and rightfull customes which the Commonalty of this your Kingdome have ; and will you defend and uphold them to the honour of God, so much as in you lieth.

R E X.

I grant and promise so to doe.

Then one of the Bishops reads this Admonition to the King before the people, with a loud voice.

Our Lord and King, We beseech you to pardon, and to grant, and to preserve unto us, and to the Churches committed to our charge, all Canonically Priviledges, and due Law and Justice ; and that you would Protect and defend us, as every good King, in his Kingdome, ought to bee Protector and Defender of the Bishops, and the Churches under their Government.

The King answereth:

With a willing and devout Heart, I promise and grant my pardon ; and that I will preserve and maintaine to you, and the Churches committed to your charge, all Canonically Priviledges, and due Law and Justice, and that I will be your Protector and Defender, to my power, by the assistance of God, as every good King in his Kingdome, in Right ought to protect and defend the Bishops, and Churches under their Government.

Then the King ariseth, and is led to the Communion Table, where he makes a solempne Oath, in sight of all the people, to observe the Premises : And laying his hand upon the Booke, saith:

*The Oath.*

The things which I have before promised, I shall performe and keep : So helpe me God, and the Contents of this Booke.

Let all the world judge, whether such Doctrine, or such Conclusions as these Men teach, can follow, or have the least pretence from this Oath.

For the Preamble of the Statute, ( they cite ) that tels us, That the King is bound to remedy by Law, the Mischiefes and Damages which happen to His people ; He is so : But is the King bound, by the Preamble of that Statute, to renounce his owne judgement, His owne understanding, in these Mischiefes, and of those remedies ? How farre forth He is obliged to follow the judgement of His Parliament, that Declaration still confesseth to be a question : without question, none can take upon them to remedy, even mischiefes, but by Law, for feare of greater mischiefes then those they goe about to remedy.

But Wee are bound in Justice, to consent to their proposalls, because there is a Trust reposed in Vs to preserve the Kingdome, by making new Lawes : VVe are glad there is so ; Then we are sure no new Lawes can be made without Our consent, and that the gentleness of our Answer, Le Roy s'avisera, if it be no denyall, is no consent, and then the matter is not great. They will allow Vs yet A greater latitude of granting or denying, as We shall thinke fit, in publike Acts of Grace, as Pardons, or the like Grants of



**Favour:** why doe they so? If those Pardons and p<sup>u</sup>bl<sup>i</sup>ke Acts of Grace, be for the publike good ( which they may Vote they are ) they will then be absolutely in their owne disposall: But have they left Vs this power? They have sure, at least, shared it with Vs: How else have they got the power to pardon Sergeant-major-Generall Skippon ( a new Officer, of State, and a Subject, we have no authority to sent to speak with ) and all other persons imployed by them, and such as have imployed themselves for them, not onely for what they have done, but for what they shall doe? If they have power to declare such Actions to be no Treason, which we would not pardon, and such Actions to be Treason, which needs no pardon, the Latitude they allow Vs, of granting or denying of Pardons, is a Jewell they may still be contented to suffer Vs to weare in our Crowne, and never thinke themselves the more in danger.

All this considered; The Contriver of that Message ( since they will afford him no better Title ) whom they are angry with, doth not conceive the people of this Land to be so void of common sense, as to beleve Vs ( who have denyed no one thing for the ease and benefit of them, which in Justice or Prudence could be asked; or in honour and conscience could be granted ) to have cast off all care of our Subjects good; and the Framers and Devilers of that Declaration ( who have endeavoured to render us odious to our Subjects, and them disloyall to us, by pretending such a trust from them ) to have onely taken it up: Neither ( we are confident ) will they be satisfied, when they see the misery and the Burthens, which the fury and the malice of those people will bring upon them, with being told that Calamity proceeds from evill Councillors, whom no body can name; from Plots and Conspiracies, which no man can discover; and from Fears and Jealousies, which no man understands: And therefore, that the consideration of it, be left to the Conscience, Reason, Affection, and Loyalty of Our good Subjects, who doe understand the Government of this Kingdome, we are well content.

Where will the folly and madnesse of these people end? who would have our people beleve, that our absenting our self from *London* ( where, with our safety, we could not stay ) and the continuing Our Magazine at *Hull*, proceeds from the secret plots of the Papists here, and to advance the designs of the Papists in *Ireland*: But it is no wonder, that they, who can beleve Sir *Iohn Hothams* shutting us out of *Hull* to be an act of affection and loyalty, will beleve that the Papists, or the Turks, perswaded us to go thither.

An( can any sober man think that Declaration to be the consent of either, or both Houses of Parliament, unaltered either by Fraud or Force, which ( after so many Thanks and humble Acknowledgement of our gracious favour in our Message of the 20. of January so often and unanimously presented unto us from both Houses of Parliament ( tells us that the Message at first was, and ( as often as it hath been since mentioned by us ) hath been a breach of Priviledge ( of which they have not used to be so negligent, as in four moneths not to complain, if such a breach had been ) and that the way and method of proceeding should not be proposed to them, as if we had onely authority to call them together, none to tell them what they were to do, not so much as with reference to our own affairs: what their own Method hath been, and whither it hath led them, and brought the Kingdom, all men see; what ours would have been, if seasonably and timely applied unto, let all men judge. We will speak no more of it.

But see now what excellent Instances they have found out to prove an Inclination, if not in Vs, in some about Vs, to civill warre: *Their going with Vs to the House of Commons* (so often urged, and so fully answered) *Their attending on Vs to Hampton Court; and appearing in a warlike manner at Kingston upon Thames; Our going to Hull; Their drawing their Swords at York, demanding, Who would be for the King; the declaring Sir John Hotham Traitor, before the Message sent to the Parliament; the Propositions to the Gentry in Yorkshire, to assist Vs against him, before We had received an answer from the Parliament:* All desperate Instances of an Inclination to a civill warre; Examine them againe: The manner and intent of Our going to the House of Commons, Wee set forth at large in Our Answer to their Declaration of the nineteenth of May; let all men judge. Next, Doe these men themselves beleive (to what purpose soever that Rumour hath served their turns) that there was an Apparence in warlike manner at *Kingston upon Thames*? Doe they not know, that whensoever Wee have been at *Hampton Court*, since Our first comming to the Crowne, there was never a lesse Apparence, or in a lesse warlike manner then at the time they meane: Wee shall say no more, But that Our Apparence, in a warlike manner, at *Kingston upon Thames*, and theirs at *Kingston upon Hull*, is very different. What is meant by the drawing of swords at *York*, and demanding, who would be for the King, must bee inquired at *London*, for We believe very few in *York* understand the meaning of it. For Our going to *Hull* (which they will by no meanes endure shall be called a Visit) whether it were not the way to prevent, rather then to make a Civill Warre, is very obvious: And the declaring him a Traitor, in the very Act of his Treason, will never be thought unreasonable, but by those, who believe him to be a loving and loyall Subject; no more then the endeavouring to make the Gentlemen of this County sensible of that Treason (which they are, in an honourable and dutifull degree) before We received Our Answer from both Houses of Parliament: For if they had been (as We expected they should have been) sensible of that intollerable injury offered to Vs; might not We have had occasion to have used the affection of these Gentlemen? Were we sure that *Sir John Hotham*, who had kept Vs out, without their Order (Wee speake of a publike Order) would have let Vs in when they had bidden him? And if they had not such a sense of Vs (as the Case falls out to be) had We not more reason to make Proposition to those Gentlemen, whose readinesse and affection We, or Our Posterity, shall never forget?

But this businesse of *Hull* sticks still with them, and finding Our Quellions hard, they are pleased to Answer Vs by asking Vs other Questions: No matter for the Exceptions against the Earle of *Newcastle*, (which have beene so often urged, as one of their principall Grounds of their Feares and lealoufies, and which drew that Question from us) they aske Vs, *Why, since We held it necessary that a Governour should be placed in Hull, Sir John Hotham should be refused by Vs, and the Earle of Newcastle sent downe?* We answer, Because we had a better Opinion of the Earle of *Newcastle*, then of *Sir John Hotham*, and desired to have such a Governour over Our Townes, (as Wee must have any) as should keep them for, and not against Vs: And if his going downe were in a more private way, then *Sir John Hothams*, it was because We had that Authority to make a noyse, by Leavying and Billetting of Souldiers in a peaceable Time, upon Our good Subjects, as it seems *Sir John Hotham* carried downe with him: And the Imputation which is cast by the way upon that Earle, to make his Reputation



though it was not Ground enough for a Judiciall Proceeding, (it is wonder it was not) was yet Ground enough of Suspicion, must be the Case of every Subject in England (and we wish it went no higher.) If every vile Aspercion contrived by unknowne hands, upon unknown or unimaginable Grounds (which is the way practised to bring any vertuous and deserving men into obloquy) shall receive the least credit or countenance in the world.

They tell us their Exception to those Gentlemen, who delivered their Petition to us at York, was, That they presumed to take the stile upon them of all the Gentry and Inhabitants of that County, whereas (they say) so many more of as good Quality as themselves, of that County, were of another opinion; and have since, by their Petition to Vs, disavowed that All: Their Information, in that point, is no better then it useth to be, and and they will find, that neither the number, or the quality of those who have, or will disavow that Petition, are as they imagine; though too many weak persons are misled (which they doe, and will every day more understand) by the Faction, Skill, and Industry of that true Malignant Party, of which wee doe, and have reason to complain: They say, they Have received no Petition of so strange a nature; what nature? Contrary to the Votes of both Houses: that is, they have received no Petition they had no mind to receive: But we told them, and we tell them againe, and all our good Subjects will tell them, that they have received Petitions (with joy and approbation) against the votes of both Houses of their Predecessors, confirmed and established into Lawes, by the consent of Vs and our Ancestors, and allowed those Petitions to carry the Stile, and to seem to carry the desires of Cities, Townes, and Counties, when of either City, Towne, or County very few knowne or considerable persons have been privy to such Petitions: whereas, in truth, the Petitions delivered to Vs (against which they except) carried not the Stile of All, but Some of the Gentry and Inhabitants, and implied no other consent, then such as went visibly along with it.

But we are all this while in a mistake The Magazine at Hull is not taken from us: Who told you so? They who assure you (and whom, without breaking their privileges, you must believe) that Sir Lo: Hotbams shutting the gates against us, and resisting our entrance with armed men (though we thought it in defiance of us) was indeed in obedience to us and our Authority, and for our Service, and the Service of the Kingdome: He was to let none in, but such as came with our Authority, signified by both Houses of Parliament (himselfe and they had ordered it so) and therefore he kept us out, onely till we, or he might send for their directions. We know not whether the Contrivers of that Declaration meant that our good Subjects should so soone understand (though it was plain enough to be understood) the meaning of the Kings authority, signified by both Houses of Parliament: But sure the world will now easily discern, in what miserable case we had, by this time, been ('tis bad enough as it is) if we had consented to their Bill, or to their Ordinance of the Militia, and given those men power to have raised all the Armes of the Kingdome against us (for the common good) by our owne Authority: would they not (as they have kept us from Hull) by this time have beaten us from York, and pursued us out of the Kingdome, in our owne behalfe? Nay, may not this Munition (which is not taken from us) be imployed against us? Nor against our Authority, signified by both Houses of Parliament, but onely to kill those ill Counsellors, the Malignant Party, which is about us; and yet for our good, for the publike good (they will declare it so) and so no Treason within the Statute of 25. of Ed. the 3. both left us (the King of England) absolutely

lesse provided for, in point of safety, then the meanest Subject of the Kingdome; and every Subject of this Land (for whose security that Law was made, that they may know their duty, and their danger in breaking it) may bee made a Traytor, when these men please to say, He is so: But doe they think, that upon such an Interpretation (upon pretence of Authority of Book-Cases, and Presidents, which, without doubt, they would have cited, if they had been to their purpose) out of which nothing can result, but confusion to King and people; will find any credit with our good Subjects? and that so excellent a Law made both for security of King and people) shall be so eluded, By an Interpretation, no learned Lawyer in *England* will at this houre (We believe) set under his hand, notwithstanding the Authority of that Declaration, which, wee hope, shall bring nothing but infamy upon the Contrivers of it.

Now to their priviledges: Though it be true they say, *That their priviledges doe not extend to Treason, Felony, or breach of the Peace, so as to attempt Members from all manner of Proces and Triall, yet it doth priviledge them in the way or method of their Triall; the Cause must be first brought before them, and their Consent asked before you can proceed:* Why then their priviledges extend as farre in these cases, as in any that are most unquestioned; for no priviledge whatsoever, exempts them from all manner of Proces and Triall, if you first acquaint the House with it, and they give you leave to proceed by those Proces, or to that Triall: But, by this Rule, if a Member of either House commit a Murther, you must, by no meanes, meddle with him, till you have acquainted that House (of which he is a Member) and received their direction for your proceeding; assuring your selfe, He will not stirre from that place where you left him, till you returne with their consent: *Should it be otherwise, it would be in the power of every man, under pretence of Murther, to take one after another, and as many as he pleaseth, and so consequently bring a Parliament to what he pleaseth, when he pleaseth:* If a Member of either House shall take a Purse at *Torke* (he may as probably take a Purse from a Subject, as Armes against his King) you must ride to *London* to know what to doe, and he may ride with you, and take a new Purse every Stage, and must not be apprehended, or declared a Felon, till you have asked that House, of which he is a Member: *Should it be otherwise, it might be in every mans power, to accuse as many Members as he would, of taking Purses, and so bring a Parliament (and so all Parliaments) to nothing.* Would these men be beleev'd? And yet they make no doubt *But every one, who hath taken the Protestation, will defend this Doctrine with his Life and Fortune.* Will not Our Subjects beleeve, That they have imposed a pretty Protestation upon them, and that they had a very good end in the doing it, if it obligeth them to such hazards, to such undertakings? Must they forget or neglect Our Person, Honour, and Estate, which by that Protestation they are bound to defend, and in some degree dounderstand; and must they onely venture their Lives and Fortunes, to justify Priviledges they know not, or ever heard of before? Or are they bound, by that Protestation, to beleeve, That the Framers of that Declaration, have power to extend their owne Priviledges, as farre as they think fit, and to contract Our Rights as much as they please, and that they are bound to beleve them in either, and to venture their Lives and Fortunes in that quarrell? *From Declaring how meane a person we are, and how much the Kingdome hath been mistaken in the understanding of the Statute of 25. E. 3. concerning Treason; and that all men need not fear leaving War against us, so they have their order to*



warrant them; they proceed, in the spirit of declaring, to certifie our Subjects in the mistakings, which neer one hundred and fiftie years have been received, concerning the *Statute* of the eleventh year of *H. 7. cap. 1.* (a Statute our good Subjects will read with comfort) and tell them, that the serving of the King, for the time being, cannot be meant of *Perkin Warbeck*, or of any that should call himself King, but *Such a one as is allowed and received by the Parliament in the behalf of the Kingdom*; And are we not so allowed? However through a dark mist of words, and urging their old Priviledges (which we hope we have sufficiently answered, and will be every day more confuted by the actions of our good Subjects) they conclude, *That those that shall guide themselves by the judgement of Parliament* (which they say is their own) ought, whatsoever happen, to be secure and free from all account and penalties, upon the ground and equity of that very Statute. How far their own Chancellors may help them in that equitie, We know not, but (by the help of God, and that good Law) we shall allow no such equitie.

So then, here is the Doctrine of that Declaration, and these are the Positions of the Contrivers of it.

1. That they have an absolute power of declaring the Law, and that whatsoever they declare to be so, ought not to be questioned by our self, or any Subject: so that all Right and safety of us and our people must depend upon their pleasure.

2. That no Presidents can be limits to bound their proceedings: so they may do what they please.

3. That a Parliament may dispose of any thing, wherein the King or Subject hath a right, for the publike good; That they, without the King, are this Parliament, and Judge of this publike good; and that our consent is not necessary: so, the life, and libertie of the Subject, and all the good Laws made for the security of them, may be disposed of, and repealed by the major part of both Houses, at any time present, and by any wayes and means procured so to be; and we have no power to protect them.

4. That no Member of either House, ought to be troubled or medled with, for Treason, Felony, or any other crime, without the cause first brought before them, that they may judge of the fact, and their leave obtained to proceed.

5. That the soveraigne power resides in both Houses of Parliament, and that we have no negative voyce: so then we our self must be subject to their commands.

6. That the leavying of forces against the personall commands of the King (though accompanied with his presence) is not leavying war against the King; but the leavying war against his Laws and authority (which they have power to declare and signifie) though not against his person, is leavying war against the King; and that Treason cannot be committed against his person, otherwise then as he is intrusted with the Kingdom, and discharging that trust, and that they have a power to judge whether he discharge this trust or no.

7. That, *If they should make the biggest Presidents of other Parliaments, their Patterns there would be no cause to complain of want of modesty or Duty in them*: That is, They may Depose us when they will, and are not to be blamed for so doing.

And now (as if the meer publishing of their Resolutions, would not onely prevail with the people, but, in the instant, destroy all spirit and courage in us, to preserve our own right and honour) they have, since, taken the boldnesse to assault us with certain Propositions which they call, *The most necessary effectfull means for the removing*

those Insolent and Differences between us and our People: That is, that we will be content to divest our self of all our Regall Rights and Dignities; be content with the Title of a King, and suffer them (according to their Discretion) to govern us and the Kingdom, and to dispose of our Children: how futeable and agreeable this Doctrine, and these Demands are, to the affection of our loving Subjects, under whose Trust these men pretend to say and do these monstrous things, and to designe, not onely the ruine of our Person, but of Monarchy it self (which we may justly say, is more then ever was offered in any of our predecessors times; for though the Person of the King hath been sometimes unjustly deposed, yet the Regall power was never, before this time, stricken at) we beleave our good Subjects will finde some way to let them and the World know: and from this time such who have been mis-led by their ill Counsels, to have any hand in the execution of the *Militia*, will see to what ends their Service is designed; and therefore if they shall presume hereafter to meddle in it, they must expect, that we will immediately proceed against them as actual raisers of sedition, and as enemies to our sovereign power.

We have done: and shall now expect the worst actions these men have power to commit against us: (worste words they cannot give us) and we doubt not, but the major part of both Houses of Parliament, when they may come together with their honour and safety, (as well those who were surpris'd, at the passing of it, and understood not the Malice in it, and the confusion that must grow by it, if beleev'd, as those who were absent or involved) will so far resent the Indignitie offered to us, the dishonour to themselves, and the mischief to the whole Kingdom, by that Declaration, that they will speedily make the foul Contrivers of it, instances of their exemplarie Justice, and brand them and their Doctrine with the Marks of their perpetuall Scorn and Indignation.

**FINIS.**